

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. III.

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No. 8

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CONTENTS OF NO. 8.

THE WORTH OF TIME	97
FREEDOM FROM CARE	97
THE STILL HOUR	99
THE BOOK CLUB	100
THE BIBLE CLASS	106
LETTER TO SHUT-INS	107
A GOOD BOOK	108
BOOK CLUB SUPPLEMENT	110
MISCELLANEOUS	112

THE WORTH OF TIME.

O Time! ne'er resteth thy swift wing,
Thy minutes make no stay;
Yet what vast treasure do they bring,
What treasure bear away!

The wonder of their pace, so swift,
More wondrous makes their dower:
What woe, what joy, lies in the gift
Of every little hour!

O richly laden hours, ye fly,
Yet ye lay down your power:
O minutes freighted awfully,
Your freight is all be-stowed.

Ye bring the world's consuming care;
Ye bring the Tempter's wile;
Ye bring the glorious strife of prayer;
Ye bring the Father's smile.

Yes, Lord, our days may be divine;
Our hours may golden be;
The brightness of their light may shine
Through all eternity.

We mourn not, Hours, the wings ye take,
If your best dower be given:
Fly on, bright Minutes, if ye make
Our souls more meet for heaven!

Yes, parted Years, still sweetly breathe!
Still blessedly appear!
And glory and delight bequeath
To the Eternal Year.

—T. H. Gill.

FREEDOM FROM CARE.

In this busy, distracting nineteenth century it may be well worth our while to ask if there is no way of protecting ourselves from fret and strain, from worry and fever, from this daily grind which wears us out and tears us out, from this exhaustion of spirit and nerve which dulls our relish for every good thing, makes truth and beauty and goodness seem unreal, makes our daily bread taste like sawdust, and changes all our blessings into something we hardly dare thank God for. There ought to be a way of taking our life, our duty, and our part in this world, so that these things will agree with us instead of sickening us.

How shall we come at this noble freedom from unworthy cares? There are several answers offered. The Buddhist says: Extinguish all desire; kill out your natural loves and hates, your joys and griefs, your hopes and fears: then you will settle into a "painless, stainless, passionless rest." You will be as calm as Buddha's wooden statue, that sits forever with folded hands. Heaven is extinction of feeling.

The Stoic says: *Moderate* all your feelings; keep life at a low temperature; win peace through self-control; cultivate indifference to your outward fortunes; do not be lifted up by prosperity nor cast down by adversity; do not care too much for anything.

Christianity includes the rich wisdom of the Stoic and the Buddhist; but it enthrones a higher authority at the centre. It casts out anxiety by filling the heart with the love of God, and by trusting everything to his perfect goodness and power. It teaches us how to lose ourselves in the largeness of the divine order, and to find ourselves and our peace, not in indifference or in death, but in fulness of life. It is not desire, but *selfish* desire, that troubles

the heart. Nothing is absolutely our own: our being is not our own; the power by which we think and act is not our own. We escape from petty self-regard by living in a large, free way, as children in their Father's house, who know that he provides for everything. "Casting all your care upon him, for he careth for you." Devote all, and trust all. Seek first and always the best, and lesser matters will fall into their due place. But do not try to serve two masters: have one *undivided* allegiance, and find peace in simply minding your business and leaving results in better hands.

Suppose a pure, wise angel—a spirit that had long dwelt in the light of heavenly wisdom, in the rest of perfect love, and in the exercise of glad obedience—should be sent to live on earth just as we are called to live, with just such affections, limitations, needs, duties, exposures. Would he be as anxious as we are? Would earthly vicissitudes trouble him as they trouble us? Or would some calm power in himself uphold him like spirit wings, cheer him with inward light amid all earthly shadows, and so enable him to rest in the very midst of arduous work? "Ah! but he would have an advantage over us: he has lived in heaven." Exactly! And this is the advantage which Christianity teaches us is within our reach. Whenever we pray, "Thy will be done on earth as in heaven," are we not aspiring to just such angelic serenity of spirit?

But our common daily occasions supply the true school of practice. All orderly habits of body or mind at length become automatic,—almost mechanical. The good rule is to give to each matter, as the ticket-seller does, just as much thought and effort as is really called for, and then to rest from it by turning to something else. To watch a boiling pot, to wait impatiently for the train or the postman, to count the days or the hours before the friend will come or the bore will go,—it is worse than waste of time: it is so much loss of life.

No man ought to let himself be wholly absorbed in the pursuit of his business. He should protect himself by cultivating other interests,—such as domestic life, books, nature, public affairs, friendships,—so that he may be able to look at business itself

from the outside, and see that it is only a part of life,—only a means, and never an end.

Some employments, like book-keeping, require entire attention. But, in the midst of most kinds of work, the mind may entertain noble thoughts; and in all of them it may cherish cheerful feelings. A poor, hard-worked woman, living a shadowed and lonely life, says she should certainly have broken down but for the timely loan of some of George Eliot's books. Others, who happen to know by heart a few hymns and songs, cheer their toil by silent recital or low chant of the lines that call up the pictures of an ideal world.

We are not here in this world on our own business. That works two ways: An honorable and faithful man will accept life as a trust, and will feel the pressure of responsibility. This will make him careful, in the good sense. But he will also realize that nothing unreasonable is required of him; that he is not sent on a warfare at his own charges; and that he can depend on being supplied with ample resources and supported by all-sufficient and timely re-enforcements. This will make him careless, in the good sense. What he gains he will not count his own: what he loses will not be his personal loss. This feeling has helped many a man to say, with Job, "The Lord gave: the Lord hath taken away; and blessed be the name of the Lord."

I spoke of the need of a true theory of life. Why is it worth while to live at all? What are we here for? What is the best use we can make of these few years? Of course, if a man thinks the *chief good* of it all is to become rich or famous or learned, or to have things all his own way, he will be chafed and worried by whatever comes between him and the object of his selfish desire. Probably this explains a great deal of our disquietude. We have mistaken for the chief end of life something transient and perishable,—something that is good only as a means. Every day and hour our plans are interfered with, our bubbles burst, our dreams come to nothing; and we are ready to say, "There is no good." The remedy is in changing our point of view and our leading object. "A man's life consisteth not in the abundance of the *things* which he possesseth." Things may serve his life: they

are not his life. He can miss these, and yet not miss that which is best worth having. "The holiest spirit," I have read, "is offered to the humblest lot." So Jesus cheered the poor by telling them, "Yours is the kingdom of heaven." Were they really so poor, then? A man can keep his peace of mind when he knows that his truest treasures are beyond the reach of outward change or chance.

We must make a clear distinction between the permanent and the transient. The success of our life journey does not depend on the scenery through which we move, not on houses and lands and changing skies and rising and setting suns, not even on these bright constellations of dear familiar faces. They all come: they all go. Let them come: let them go. Whatever perishes was meant to perish. Like Seneca, let us count "nothing good which is not good forever." Then perhaps the still, small voice will whisper, "Let not your heart be troubled; neither let it be afraid."

Sooner or later our own weakness is sure to teach us that we are not in our own keeping. We did not lay out the programme of the world, nor of our own history. An unseen wisdom presides and controls. The very experiences we dread are like the clouds which not only send down the gracious drops, but make a background for the rainbow. Like Moses, we learn to "endure as seeing Him that is invisible."

"The things seen are temporal: the things unseen are eternal." Always the curtain is rising, and rising on new scenes and grander ones. It is our privilege to live and learn; for the solemn years disclose to us deeper and grander meanings in the universe we inhabit. And our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

"Earth changes;
But thy soul and God stand sure."

—Charles G. Ames.

THE STILL HOUR.

HYMN AND PRAYER.

Infinite Spirit! who art round us ever,

In whom we float, as notes in summer sky,

May neither life nor death the sweet bond sever

Which joins us to our unseen Friend on high.

Unseen,—yet not unfelt,—if any thought

Has raised our mind from earth, or pure desire,
A generous act, or noble purpose brought,
It is thy breath, O Lord, which fans the fire.

To me, the meanest of thy creatures, kneeling,
Conscious of weakness, ignorance, sin, and
shame,

Give such a force of holy thought and feeling
That I may live to glorify thy name;

That I may conquer base desire and passion,
That I may rise o'er selfish thought and will,
O'ercome the world's allurements, threat, and
fashion,

Walk humbly, softly, leaning on thee still.

I am unworthy. Yet for their dear sake
I ask, whose roots planted in me are found;
For precious vines are propped by rudest stake,
And heavenly roses fed in darkest ground.

Beneath my leaves, though early fallen and
faded,

Young plants are warmed,—they drink my
branches' dew:

Let them not, Lord, by me be Upas-shaded;
Make me, for their sake, firm and pure and
true.

For their sake, too, the faithful, wise, and bold,
Whose generous love has been my pride and
stay,

Those who have found in me some trace of gold,
For their sake purify my lead and clay.

And let not all the pains and toil be wasted,
Spent on my youth by saints now gone to
rest;

Nor that deep sorrow my Redeemer tasted,
When on his soul the guilt of man was
pressed.

Let all this goodness by my mind be seen,
Let all this mercy on my heart be sealed!
Lord, if thou wilt, thy power can make me
clean:

Oh, speak the word,—thy servant shall be
healed.

—James Freeman Clarke.

I stand in the solemn cathedral with its
multitude of chapels, its soaring columns,
its interlacing arches, its gorgeous windows,
its gloom and glory. Awe falls on my soul,
as I remember the prayers, the anthems,
the aspirations, which have gone up in this
place to God. But no such fear and awe
falls on us as when we witness the struggles
of a human soul. Then we say, "One
stands here greater than the Temple!"
"This is none other than the house of God

and the gate of heaven." There is nothing so interesting to man as man. That is why we read novels, forgetting that no such romances were ever invented as exist by our side in human lives. This will be a happy year if we learn in it to find a new interest in our fellow-men.

But for such a work we need a higher inspiration than that of human genius. We must be led by the spirit. What a peace comes to us when we realize that there is such an inspiration always waiting for us; that we need only to consent to be led, and we shall have given us what to think and say and do! Then we are ready for all occasions, then no duty is too hard; for we have a well of water within the soul perpetually flowing, a guidance and influence sufficient for all things. Let us remember that we are never asked to do a duty but that power will be given us with which to do it. This year let us grow in grace; let us lean more and more on this inward inspiration; let us be sure that this comfort, this light, this guidance, this strength and peace, may always be ours.

The past year has brought many joys and sorrows. It has taken from us dear and noble friends. It has given us great opportunities. It has brought to us the beauties of nature, the delights of friendship, the glories of an ideal world, inspirations from on high, the movements of human history, the progress of mankind. Let us be grateful for all, and trust in God for the future.

— J. F. C.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.
2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.
3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.
4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the

book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where one would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Hallett, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Hallett, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by mail. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper books* are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

A friend of the Cheerful Letter Exchange has offered some copies of "Stepping Heavenward." Address Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

The following list is offered by the Cambridge Branch. Address requests to Mrs. Charles W. Kettell, 3 Brewster Street, Cambridge, Mass.

Educational Books.

"Elementary Arithmetic," Franklin; "Plane Trigonometry," Wheeler; "Algebra," Sherwin; "Intellectual Arithmetic," "Trigonometry," Greenleaf; "Primary Arithmetic," Franklin; "Principia Latina," —a first Latin course, W. Smith; "Practical Latin Composition," Collar; "The Normal Course in Reading," second reader, Todd and Powell; "Third Reader," Monroe; "Second Reader," Swinton; "First Reader," Monroe; "National First Reader," Barnes;

"Primer and First Reader," Swinton; "Third Reader," Appleton; "Historical Readers: America," Gilman (5 vols.); "Short History of the United States," Scudder; "A First Book in American History," Edward Eggleston; "Pronouncing Spelling-book," Worcester; "Pronouncing Spelling-book," Monroe (2 copies); "Spelling-book for Advanced Classes"; "First Lessons in Geography" (2 copies); "Geography," Swinton; "Lucie," Risdu (French and English conversations); "La Deuxième Année de Grammaire," Larive and Fleury; "First French Book"; "French Manual," Gilbert; "The Fairy-land of Science," A. B. Buckley; "The Elements of Punctuation," A. Penley; "How to Write Clearly," E. A. Abbott; "The Young Composer," English composition, Dr. Cornwall; "Eclectic Language Lessons," Thalheimer; "The Child's Book of Nature," Hooker.

Religious Books.

"Endeavors after the Christian Life," J. Martineau; "Seed-grain for Thought and Discussion"; "Two Friends"; "The Awakening" (pamphlet); "Laws of Life after the Mind of Christ"; "The Silent Pastor," Ware (2 copies); "The Veil Partly Lifted," W. H. Furness; "The History of the Jews," H. H. Milman (3 vols.); "Notes from Life," Henry Taylor; "Christianity, the Life of the Soul," William Mountford; "Death and Life," Mary G. Ware; "Sermons on Living Subjects," Bushnell; "Pater Mundi," E. F. Burr; "Domestic Worship," Furness; "Sermons," N. L. Frothingham (2 copies); "The Life that now is," Robert Collyer; "The Thrice Daily Text-book"; "Christian Belief and Life," A. P. Peabody; "Sermons," Rufus Ellis; "Church and Congregation," C. A. Bartol; "Sermons," Buckminster; "Regeneration," E. H. Sears (2 copies); "Controversial Sermons," Dewey; "Sunday-school Lessons" (pamphlet); "Early Religious Education," Eliot; "L'Année Chrétienne," Lobstein; "Sunshine and Starlight"; "Life in Earnest."

Children's Books.

"In the Clearings," K. G. Wells; "The Arabian Nights' Entertainments"; "Legends of the French Province"; "The Dark River"; "Children of the Manse," Mrs. Duncan; "Starlight Stories"; "A Mountain

Girl," E. D. Cheney; "Just Sixteen," Susan Coolidge; "Four, and What They Did," H. Weeks; "Mice at Play," N. Forest; "Henry Morris, or Living for an Object."

Miscellaneous.

"The Holy Grail, and Other Poems," Tennyson; "The Harp and the Cross," Bulfinch; "Memoir of Chief Justice Parsons"; "Lessons in Life," T. S. Arthur; "The Hearthstone," Samuel Osgood; "Every-day Subjects in Sunday Sermons," Collyer; "Timothy Titcomb's Letters," essays for young people; "Talks on the Times," Phillips; "Bayard on the Constitution of the United States"; "Robinson Crusoe" (in French); "United States," Berard; "The Rural Cemeteries of America: Greenwood"; "Mothers in Council"; "Intellectual Philosophy," Abercrombie; "Miscellanies," essays by H. Martineau; "My Summer in a Garden" and "In the Wilderness," C. D. Warner; "A Little Pilgrim in the Unseen"; "The City and the Sea"; "Garfield's Words," W. R. Balch; "Essays," Sydney Smith; "Forest Hills Cemetery"; "Morning Songs of American Freedom"; "Every Woman her own Flower Gardener"; "Birds of the Woodland and the Shore"; "A Book of Rhymes and Tunes" (music); "The Merchant Vessel"; "The Green Mountain Boys"; "Modern France," Oscar Browning; "Newport Illustrated," G. C. Mason; Brewer's "Turkey"; "The Health of Women," Tilt; "Work and Play," Bushnell; "A Shilling Cookery for the People"; "Spiritual Songs" (poems); "The Problem of Human Destiny"; "The Changed Cross" (poems); "The Man in Black," Stanley J. Weyman; "The Improvisatore," Hans Christian Andersen; "A Puritan Pilgrim," J. Gordon; "A York and a Lancaster Rose," Annie Keary; "Merely Mary Ann," T. Gangwill; "Those Girls," J. S. Winter; "Margaret and her Bridesmaids"; "Uncle Max," R. N. Carey; "Westward Ho!"; "Sir Anthony's Secret," Adeline Sergeant; "A Third Person," B. M. Croker; "Arius, the Libyan"; "List, ye Landsmen," W. Clark Russell; "Suzanne"; "A Glorious Gallop," Mrs. E. Kennard; "Christian," A. Sergeant; "Roslyn's Fortune," C. Reid; "Mistress Beaurican," Jules Verne; "Gabriel Vane," Jeremy Loud; "Paul and Virginia"; "My Wife and I," H. B. Stowe;

"Novel Notes," J. K. Jerome; "Somebody's Neighbors," Rose Terry Cooke; "Van Bibber and Others," R. H. Davis; "Ninety-three," Victor Hugo; "The Handsome Humes," W. Black (2 vols.); "Marcella," Mrs. Humphry Ward (3 vols.); "A Chance Acquaintance," W. D. Howells; "In the City of Flowers," Emma Marshall; "A Hard Lesson" and "A Loyal Lover," E. L. Cameron; "Highest References," F. Warden; "Rhona," Mrs. Forrester; "Iduna," G. A. Hibbard; "Kenilworth"; "Redgauntlet."

N.B.—Old correspondents of the Cambridge Branch will please address the members to whom they have formerly written.

The King's Chapel Branch offer the following books. Address, Miss M. S. Devlin, 687 Boylston Street, Boston. Worcester's "Spelling Book"; Harrington's "Spelling Book"; Philbrick's "Primary Union Speaker"; "Questions in Geography"; Spalding's "English Literature"; "Supplementary Reading"; Appleton's "School Reader, No. 4"; Robello's "Grammaire Italienne"; Toscani's "Italian Course"; Roullet's "French Composition"; Henniker's "Idiomatic French"; Chardenal's "Second French Course"; "Ses Vacances," a story; Franklin's "Elementary Arithmetic," "Written Arithmetic," and "Elementary Algebra"; Wentworth's "Arithmetic" and "Shorter Course in Algebra"; Smith's "Elementary Algebra"; Otto's "German Reader"; Eysenbach's "German Grammar"; Allen and Greenough's "Latin Grammar"; Leighton's "Latin Lessons"; Noel and Chapsal's "Grammaire Française"; Boul's "Grammaire Française"; Bôcher's "French Reader"; Roemer's "French Reader"; Fira's "Classic French Reader"; Fira's "Elementary French Reader"; "A First French Reading Book"; Ollendorff's "Italian Grammar"; Ollendorff's "Primary Italian Lessons"; Monti's "Italian Grammar"; Josse's "Spanish Grammar"; White's "First Lessons in Greek"; Moss's "First Greek Reader"; Goodwin's "Greek Reader"; Jones's "Exercises in Greek Prose"; Xenophon's "Anabasis" (2 copies); Woodbury's "German Grammar"; Tiark's "German Exercises"; Ollendorff's "German Grammar"; "Key to Ollendorff"; Grimm's "Tales"; Ollendorff's "French Grammar"; Wentworth's "Plane Geometry"; Wales's "Plane Geometry"; Jones's "Exercises in Latin

Prose Composition" (2 copies); Allen and Greenough's "Latin Grammar"; Harkness's "Latin Grammar"; Caesar's "Gallic Wars"; Caesar's "Civil Wars."

Miss F. E. Foote, 25 Brimmer Street, Boston, Mass., offers following books: "A Ward in Chancery," Mrs. Alexander; "The Countess Radna," W. E. Norris; "The One Good Guest," L. B. Walford; "Diary of a Pilgrimage," Jerome K. Jerome; "A Study in Scarlet," A. Conan Doyle; "The Russians at the Gates of Herat," Charles Marvin; "The Strike at Shanes," sequel to "Black Beauty"; "The Stokesley Secret," author of "Heir of Redclyffe"; "Salvage," No Name Series; "Diary of Kitty Trevelyhan," author of the "Cotta Family"; "Fagots for the Fireside," Lucretia P. Hale (book of games); "Just Sixteen" (short stories), Susan Coolidge; "Songs of Devotion" (hymns).

The Eastport Branch of the Cheerful Letter Exchange offers the following books. Address Mrs. O. B. Whalen, Eastport, Maine. "Little Women," Louisa M. Alcott; "In His Name," E. E. Hale; "Jan Veder's Wife," Amelia Barr; "Amos Barton," George Eliot; "Allan Quatermain," Rider Haggard; *Youth's Companion*, 1893; "Half a Dozen Boys," Ray; "Harper's Story Books" (2 vols.), Jacob Abbott; "National Second Reader," Barnes; "First Reader," Stickney.

Mrs. V. O. Taylor, 98 Whitmarsh Street, Providence, Rhode Island, offers back numbers of *Queries* and *Chautauquans*; also, Monroe's "Practical Speller," Greene's "Introduction to the Study of English Grammar," "Primary Music Reader," "Intermediate Music Reader," "Normal Union Arithmetic," Part 1; "Normal Union Arithmetic," Part 2.

Miss Ellen V. Smith, 491 Beacon Street, Boston, Mass., offers to young people several copies of Rev. E. E. Hale's book, "How to Do it."

Mrs. W. H. Kirby, Olympia, Washington, offers *Ladies' Home Journal*, volume of 1893 complete; also one copy of Moore's "Poetical Works."

Miss Francena Clifton, Addison, West Virginia, offers to any one paying postage Drummond's "Addresses," "Uncle Reuben's Tales," *Pall Mall Magazine*.

Any one can have the following if they will pay postage: Kenrick's "Ancient Egypt," Marx's "Musical Composition" (suited only to composers), thirty or forty numbers of *Vick's Magazine*, twelve numbers of *Peterson's Magazine*, twenty-four numbers of *Word and Works*, "Good Morals and Gentle Manners," "The Schönberg-Cotta Family," Mrs. Elizabeth Charles. Address Mrs. Henry Shake, Sanborn, Indiana.

I will give to any one who will pay postage the following magazine: *Century*, 1889, June to December; three *Lippincott's*, and several odd numbers of *Cosmopolitan*, *New England*, *Scribner's*, and *Munsey's*. Address Miss Mattie Wornack, Abilene, Virginia.

Miss Harriet A. Carlton, 607 Boylston Street, Boston, Mass., offers "Essays of Elia," Lamb; "John Inglesant," Short-house; "Westward Ho!" Kingsley; "Harold" (drama), Tennyson; "Picciola," Sain-tine.

REQUESTS.

Libraries.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. W. F. James, Bibb, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Rev. Charles Graves, Box 328, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, LaPine, Crenshaw County, Alabama.

Mr. E. W. Reed, Star Lake, Washington.

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner, all need children's books. Mrs. Stowell also asks for books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

Foster C. Rogers, Fork, Marion County, South Carolina, writes he is fifteen years of age and very poor, has no advantages, and needs books of history and grammar to help him acquire an education.

Mrs. Nannie Bailey, Rough Creek, Virginia, wishes the following school-books: Hale's long English Poem, Bingham's "Latin Grammar," Holmes's "History of United States," Physiology, Webster's Dictionary, Philosophy, Venerable's "Elementary Arithmetic,"—one of each above mentioned. Would also be grateful for ten Holmes's "Spellers," ten Holmes's "First Readers," for some children near me who are not able to buy books.

(What kind of a philosophy does Mrs. Bailey desire? A "Natural Philosophy" or one that treats of morals?)

Mrs. Mary K. Dickey, Nead, Miami County, Indiana, writes: "The long winter is almost here, when the state of my health confines me to the house. I shall be thankful for any reading matter, and will try to make it do all the good possible. I have three children,—a boy of twelve, a girl of eight, a baby girl of one year. The two older children like to read, and would like *Little Men and Women*. I should like *Arthur's Home Magazine* or *Leslie's* or *Harper's* monthly magazines, also any good stories or historical work."

Miss Mattie Wornack, Abilene, Virginia, would like this year's *Century*, excepting the February and May numbers.

I am a Virginian; but circumstances have recently transplanted me to a Texas ranch, where I have neither society nor access to any library or reading matter. I have been an invalid for two years, the greater part of the time confined to my bed, where reading was my only consolation. I have a little class of boys and girls who come to me to read once a week. They are all children who have few or no books, or cultured surroundings in their homes, and whose only opportunity for self-improvement and recreation is this class. For myself, I should be glad to have any standard books and any of the magazines; for the young people, any books or periodicals except *Youth's Companion*, which many of them take. Mrs. James Newcomb, Sayers, Bexar County, Texas.

Any one having classical piano music, and musical literature to give away, also a dumb piano (as "Techniphone, or virgil practice Clavier"), would please send to me.

I will give it to a deserving and talented student, who has not the means to purchase. Mrs. J. B. Kline, 1618 West 6th Avenue, Topeka, Kansas.

Mrs. Mary J. Pratt, Olympia, Washington, wishes some cards for her children, "History of United States," "Lamp-lighter," *Every Other Sunday*, and *Dumb Animals*.

Will any one having them please send "Poems of Edmund Spenser" to John Lipscomb, Missouri Botanical Gardens, St. Louis, Missouri.

This is a student, and he has no money for the purchase of books, but has a great desire to read.

Mrs. R. C. Ford, Pattonsburg, Davis County, Missouri, would be much pleased to receive a copy of "Helen's Babies."

Miss Rena O'Bannon, Olympia, Washington, would like any of Miss Alcott's books and Webster's Dictionary.

Will any one who has Welch's "Manual of English Literature," Fisher's "History of the Reformation," and Duruy's "Middle Ages," kindly notify Mrs. H. R. Hallett, 310 Harvard Street, Brookline, Mass.

Miss Francena Clifton, Addison, West Virginia, wishes a magazine called *Sunbeams*, *Health*, *Temperance*.

Mrs. M. G. Chadd, 39 Orchard Street, Wilkesbarre, Pennsylvania, asks for a Bible Concordance.

Mrs. R. L. Niday, Eighth Street, Olympia, Washington, would like books for her children, *Every Other Sunday*, *Dumb Animals*, a recitation book, and a dictionary.

Will any one having in their possession the following list of books, with no further use for them, notify or send to Mrs. Charles P. Strong, 258 Beacon Street: McGuffie's "New Third Reader," McGuffie's "Speller," Ray's "Elementary Arithmetic No. 1," "Pathfinder Physiology."

Mrs. L. Kidder, Fort Dodge, Kansas, asks for interesting histories of the Civil War,—the part that Massachusetts or New Hampshire took in the struggle.

Mrs. H. W. Brown, Kinde, Huron County, Michigan, P.O. Box 11, writes that the books which she received last winter were such a comfort to her, being an invalid, that she ventures to write again, and asks for a prayer book, a magazine called *Guide to Holiness*, *Peterson's Magazine*, and a book on fancy work.

Mrs. Mary Garrett, Pisgah, Alabama, is a widow, and very poor and lonely. She would like good reading.

Mrs. I. M. Frey, 223 East Side Fourth Street, Olympia, Washington, asks for reading matter.

I am assistant Sunday-school superintendent and teacher of the Bible class, in a place where we seldom have church, although it is only seven miles from a village where there are four churches, and on the line of the S. P. R.R.; but they have been neglected by the Christian people. I have about ten boys in my class; and I would like to encourage them to read, and possibly lead a different life. The boys range in age from sixteen to twenty-two. As there is no library in the Sunday-school, I should be very grateful if you could send some suitable books. Address Mrs. Isadore E. Rice, P.O. box 42, Oakland, Douglas County, Oregon.

Mrs. Henry Shake, Sanborn, Indiana, asks for "Ministering Children," "East Lynne," "John Ward, Preacher," "Scarlet Letter," "Autocrat of the Breakfast Table," numbers of *Littell's Living Age*.

Mrs. Martha Geisy, Olympia, Washington, writes: "My son would like a few novels and the *Youth's Companion*."

Mrs. Ida T. Tuck, Holloway, Person County, North Carolina, desires a recitation book and a book of speeches (pieces for boys or girls to learn and recite at school), Bingham's "Latin Grammar," Maury's "Physical Geography," Sandford's "Higher Analytical Arithmetic."

The editor asks for offers of the following magazines, and will give addresses of those who would be glad to have them: *Youth's Companion*, *Harper's*, *Century*, *Babyhood* (the *Mother's Nursery Guide*), *Harper's*

Young People, the New World. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

The editor also asks earnestly that those who have books to offer should examine the last numbers of *The Cheerful Letter*, and try, so far as possible, to respond to requests. Sometimes books are asked for in one number, and the same books offered in the next number; while those who have asked for them do not receive them, which is discouraging.

Ida B. Sloan, Potter P.O., Lawrence County, Kentucky, would like to receive letters and good reading matter. Her home is in an out-of-the-way country place in the mountains of Eastern Kentucky, and she has been a shut-in for five years with spinal disease.

Martha J. Flood, West Buxton, York County, Maine, has some numbers of the *Youth's Companion* and some odd magazines which she would be glad to exchange for the *Ladies' Home Journal*, the *Century*, or any good reading. She would like to receive Trowbridge's writings and "Dred" by H. B. Stowe.

Will the young woman who wrote from the almshouse at Putnam, Connecticut, kindly send her name to Miss Langmaid, as her letter has been lost?

Mrs. Emma Miner, Lisbon, New Hampshire, would be glad to receive such books as Mrs. Whitney's, Mrs. Stowe's, E. P. Roe's, Louisa Alcott's, and others of this sort to circulate among young people where such reading is much needed. She has received many books through *The Cheerful Letter*, and feels very grateful for them,—a few choice ones, but most are of the light novel kind.

Mrs. M. S. Sibley, Box 296, Columbus, Kansas, has papers and magazines which she would like to send to shut-ins and others, but cannot afford postage. If any one would like to assist her by sending postage-stamps for this purpose, she will keep an account of all she receives and make a report.

Mrs. O. L. Chauncey, Lestershire, Broome County, New York, has been an invalid ten years, and in the winter is a complete

shut-in. Some one has sent her *The Cheerful Letter* for 1894, and she wishes to return thanks for it. She has never asked for but one book, "Stepping Heavenward," which she received and enjoyed very much, and has passed it on to others. She would like a small book or magazine to read occasionally if it is not taking from others. She has been a widow twenty-three years, and will be sixty years old next June. She would like to receive letters.

Mrs. Adelia Towle would like to receive the *Youth's Companion* for her son. His address is Otis A. Towle, Olympia, Washington. (This request was printed in the July *Cheerful Letter*, but there has been no response.)

Miss Rosella Dickey, whose address was formerly Argos, Marshall County, Indiana, writes us that it is changed to Nead, Miami County, Indiana. Miss Dickey also tells her friends of the death of her father, who was taken from her November 27.

The great number of those who have sent cards and letters of greeting with many presents to Mrs. Melinda Fooshee on her ninetieth birthday, the 15th of December, would make answering them too great a task if I should attempt to do so individually. Hence I beg through *The Cheerful Letter* to thank the kind friends who have done so much to cheer the weary couch of age and sickness, and given her one very happy day. She received over sixty letters and cards, nearly all accompanying pictures, booklets, and many packages containing gloves, caps, handkerchiefs, and other most welcome gifts. I can but give to all and each her most heartfelt, grateful thanks. Henry W. Fooshee, Naples, Illinois.

Mrs. Albert Thompson, Dexter, Maine, thanks all who sent her letters and reading, and pieces, also the kind lady who sent her bulbs. She says: "I would like to have some tracts or short sermons, temperance stories or any religious reading. I am a Baptist, yet am not sectarian. I love all God's people of whatever name. May I give you the name of a widow who is a great sufferer from a cancer trouble, having had four removed, one from under her right arm, so she can use the arm but little?"

She would like any good religious reading. She can do little but read. If you do not have plenty of reading, send to her, and I can wait. Her name is Mrs. Lizzie Bean, Skowhegan, Maine."

The editor asks for offers of the *Unitarian* and the *Christian Register*. [N.B.—Only those who can send at regular intervals the number for the current year need answer. Old numbers and odd numbers are not needed.] Address Miss L. Freeman Clarke, Jamaica Plain, Mass.

THE BIBLE CLASS.

THE MANIAC OF GADARA.

After the storm on the lake Jesus arrived in that desolate country on the eastern side which is sometimes called Gadara and sometimes Gerasa. Here took place an event which seems to have been imperfectly understood and incompletely reported. The names of the disciples who accompanied Jesus across the lake are not mentioned; but the story is told in all three of the Synoptic Gospels, and, as usual, Mark gives a more circumstantial and graphic account than the others.

Most writers have thought it probable that the healing of the demonized took place on the day after the storm; but Edersheim thinks that it was on the same evening after he landed, for the distance is very short (only five or six miles by one route, and directly between Capernaum and Gerasa not so far as that). The passage, therefore, could hardly have occupied the whole night, even making allowance for delay. Observe the words in Mark, "When he was come out of the boat, immediately [straightway, R. V.] there met him out of the tombs a man with an unclean spirit."

Matthew says that there were two men, "possessed with devils," who met him; but Mark and Luke mention only one.

Observe that the Jews were accustomed to call the time of day when the sun was low, but had not yet set, "the first evening"; and it seems probable that this was the hour when the boat embarked, as it is not likely that the passage would be undertaken after nightfall. If this supposition be correct, we may fix the time of the scene

we are about to consider later in the evening.

Edersheim says: "It gives not only life to the narrative, but greatly illustrates it, that we can with confidence describe the exact place where our Lord and his disciples touched the other shore. The ruins right over against Gennesaret, which still bear the name of Kersa or Gersa, must represent the ancient Gerasa. This is the correct reading in St. Mark's and probably in St. Luke's, perhaps also in St. Matthew's Gospel. The locality entirely meets the requirements of the narrative. About a quarter of an hour to the south of Gersa is a steep bluff which descends abruptly on a narrow ledge of shore. A terrified herd running down this cliff could not have recovered its foothold, and must inevitably have been hurled into the lake beneath. Again, the whole country around is burrowed with lime-stone caverns and rock-chambers for the dead, such as those which were the dwelling of the demonized."

We must remember that the Jews believed that evil spirits dwelt in lonely, desolate places, and especially among tombs, and that the belief of the demonized man confused his own identity with that of the evil spirits who possessed him. The words in Mark indicate this. He was "always, night and day, in the tombs and in the mountains," a superstition of the Jews being that evil spirits haunted burial-places, especially at night.

Mark's description of the maniac is very minute: "No man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always night and day in the tombs and in the mountains he was crying out and cutting himself with stones."

This seems to be a description of a violent form of insanity. Whether the insane are exposed to become the prey of evil spirits has always been a vexed question, and we need not discuss it here. That the unfortunate sufferer was first violently excited by the presence of Jesus, and then soothed and controlled, so that, whatever the disease may have been, a cure was wrought, is the most important point.

But the curious incident of the herd of swine has added a perplexing element to this story. To cast out a number of devils from a man, and then send them or allow them to go into a herd of swine, which are thereby destroyed, adds a grotesque and unnatural element to the story; and such a deed seems entirely opposed to the spirit of Jesus.

The explanation seems to me less difficult than has been supposed. We notice first that none of the stories pretend that it was the idea of Jesus to send the evil spirits into the swine. Mark says, "*They besought him, saying, Send us into the swine*"; Matthew, "*The devils besought him*"; Luke, "*They entreated him that he would not command them to depart into the abyss,*" and "*they entreated him that he would give them leave to enter into them*" (the swine). In but one story is any answer reported from Jesus. Matthew says, "*He said unto them, Go*"; Mark, "*And he gave them leave*"; Luke, also, "*And he gave them leave.*" The probability is that this request being made by the poor lunatic, and probably joined in by the bystanders, the consent of Jesus was entirely assumed. The idea that a multitude of demons were let loose to make others their prey would terrify the men of Gergesa very much, and they would snatch at the idea that their own safety might be procured by sending the demons into the swine. The next step would be to try to drive the evil spirits toward the swine by running toward them with the most piercing shouts and cries which they could utter, accompanied with violent gesticulations. The swine, terrified by these outcries, would rush pell-mell in the opposite direction; and, the foremost ones being pushed and crowded over the cliff into the sea, those behind would follow.

To this day the same ideas and customs prevail in the East, and people endeavor to protect themselves and frighten evil spirits away from their dwellings by loud noises and by outcries.*

L. F. C.

LETTER TO SHUT-INS.

II.

My dear Friends,—It requires not a little courage, you know, to answer one's own letters. So let me confess that I have been waiting only for the word from you, "*Do write us again,*" to fulfil my promise of an occasional letter. To-day comes the gratifying assurance from the editor of *The Cheerful Letter* that to some one of you, at least, such will be welcome. So gladly do I tell you of a few days last summer at the Isles of Shoals.

You know something of these delightful islands, I dare say,—that they are six miles from the main land of New Hampshire, and that their delicious air and equable climate make them a favorite summer resort for a short season of six weeks; but possibly you may not know their very queer names; Appledore—formerly Hog Island—and Star, on each of which is a fine hotel, are the largest of these. And Smuttynose, Duck, Cedar, besides several others, whose names I do not recall, lie very near.

It was to Appledore we sailed on one of the hottest of August afternoons in the fine new steamer "*Viking*," and arrived there in one hour, from Portsmouth, N.H., just in time for an excellent "*tea*" at the hotel, which we found thronged with guests. Between four and five hundred sat at table in the commodious dining-hall, and afterward assembled on the broad piazza for a merry evening. It was entertaining, indeed, to watch all this life there,—happy children, young men and fair maidens, old ladies in their comfortable chairs; but more absorbing still was the beauty of ocean, sky, and setting sun. At the wharf, directly in front, lay at anchor for the night the "*Viking*," all ready to start again in early morning for Portsmouth; pleasure boats, with bright-colored flags flying, were tossing here and there on the water; the little steam-yacht "*Pinafore*," which plies constantly between the islands, was just coming around the edge of one,—the whole a picture one delights to recall in these wintry days. Within a few years cottages have been built on Appledore for the accommodation of families who prefer the retirement of their own houses; for, although in comparison with many summer resorts life at

*After I had come to the conclusion that this was the true explanation of the adventure with the swine, I found a passage in one of Furness's books which takes a view somewhat similar. Furness, however, attributes the shrieks and cries to the maniac himself; but the other hypothesis seems to me more probable.

the Shoals is simple, fashion has, in a degree, crept in even there, and the sometimes late hours in the dancing-hall disturb the rest of the hotel guests.

But come with me now, dear friends, into the home of Mrs. Celia Thaxter, a few rods only from the hotel; for there we find charm of a wholly different sort. If you could read her book, written years ago, "Among the Isles of Shoals," you would care very little for anything I am telling you to-day. Doubtless you have read her verses, and a peep into her home will be welcome to you. Through her garden one steps up, under hanging vines, on to the piazza, almost another garden of growing earth and water plants, into the long parlor, where for so many summers Mrs. Thaxter, with hearty courtesy, received and entertained her Shoals visitors. It is a fascinating room. The walls closely hung with choice copies of subjects both old and new in art, low bookcases at one end, easy-chairs and tempting lounges, with a grand piano, comprise the furniture of the room; but it is the blaze of color there, from the wonderful mass of flowers, which the first moment of entering enchants one. I have counted myself one hundred and fifty vases of every variety of flowers, gathered every morning by Mrs. Thaxter's own hands from that marvellously productive little garden of hers. And with what taste and skill she arranged them! On the mantel were banked up, as it were, her glorious poppies,—at one end those of deepest hue, and graded so exquisitely down to the palest tinge; pansies of such color as seem never to grow elsewhere; a blaze of nasturtiums all along the tops of the bookcases actually lighted the corner; and here and there, with absolute daintiness, stands some single flower in vase of harmonious color and form, on some little equally dainty table, with some bit of fancy work, perhaps, just laid down, or some book of sonnet or song, from which she had been reading to her friends. For Mrs. Thaxter was such a generous soul,—always she wished to share her best. When Mr. — played his rare music, she always bade her friends come to this parlor to enjoy it with her. When her artist friend brought there his last picture, again she called them to admire; and ever she drew around her the choicest and the

best. To us now she is a memory only; but,

"List! hear ye not her song so free?
The winds do bring it, and the sea;
The flowers proclaim it with their breath.
'I live! I live! there is no death.'"

Yours truly,

EDEN.

A GOOD BOOK.

We will take for our "good book" this month "Crofton Boys," by Harriet Martineau, an unrivalled children's classic. The hero is a boy of eight years old, and his adventures at school will probably entertain readers of eight or ten years old. But we cannot deny ourselves the pleasure of quoting the exquisite passage which is the gem of the book, the one of which George Eliot said that she never could read it without tears. It is a conversation between Hugh and his mother immediately after an accident which has made Hugh lame for life.

We are fortunate in having an inexpensive edition of this book. It is sold by W. B. Clarke for fifty cents.

"O mother, if I am so lame, I can never be a soldier or a sailor,—I can never go round the world!"

And Hugh burst into tears, now more really afflicted than he had been yet. His mother sat on the bed beside him, and wiped away his tears as they flowed, while he told her, as well as his sobs would let him, how long and how much he had reckoned on going round the world, and how little he cared for anything else in the future; and now this was just the very thing he should never be able to do! When he had finished his complaint, there was a pause, and his mother said,

"Hugh, do you remember Richard Grant?"

"What, the cabinet-maker? the man who carved so beautifully?"

"Yes. Do you remember— No, you could hardly have known; but I will tell you. He had planned a most beautiful set of carvings in wood for a chapel belonging to a nobleman's mansion. He was to be well paid, his work was so superior; and he would be able to make his parents comfortable, as well as his wife and children. But the thing he most cared for was the honor

of producing a noble work which would outlive him. Well, at the very beginning of his task, his chisel flew up against his wrist; and the narrow cut that it made—not more than half an inch wide—made his right hand entirely useless for life. He could never again hold a tool, his work was gone, his business in life seemed over, the support of the whole family was taken away, and the only strong wish Richard Grant had in the world was disappointed.”

Hugh hid his face with his handkerchief, and his mother went on,—

“You have heard of Huber.”

“The man who found out so much about bees?”

“Bees and ants. When Huber had discovered more than had ever been known before about bees and ants, and when he was sure he could learn more still, and was more and more anxious to peep and pry into their tiny homes and their curious ways, Huber became blind.”

Hugh sighed, and his mother went on:—

“Did you ever hear of Beethoven? He was one of the greatest musical composers that ever lived. His great, his sole delight was in music. It was the passion of his life. When all his time and all his mind were given to music, he became deaf,—perfectly deaf,—so that he nevermore heard one single note from the loudest orchestra. While crowds were moved and delighted with his compositions, it was all silence to him.”

Hugh said nothing.

“Now, do you think,” asked his mother,—and Hugh saw by the gray light that began to shine in that she smiled,—“do you think that these people were without a heavenly Father?”

“Oh, no! But were they all patient?”

“Yes, in their different ways and degrees. Would you say that they were hardly treated? Or would you rather suppose that their Father gave them something more and better to do than they had planned for themselves?”

“He must know best, of course; but it does seem hard that that very thing should happen to them. Huber would not have so much minded being deaf, perhaps; or that musical man being blind; or Richard Grant losing his foot instead of his hand, for he did not want to go round the world.”

“No doubt their hearts often swelled

within them at their disappointments; but I fully believe that they found very soon that God’s will was wiser than their wishes. They found, if they bore their trial well, that there was work for their hearts to do far nobler than any work that the head can do through the eye and the ear and the hand. And they soon felt a new and delicious pleasure, which none but the bitterly disappointed can feel.”

“What is that?”

“The pleasure of rousing their souls to bear pain, and of agreeing with God silently, when nobody knows what is in their hearts. There is a great pleasure in the exercise of the body,—in making the heart beat and the limbs glow in a run by the seaside or a game in the play-ground; but this is nothing to the pleasure there is in exercising one’s soul in bearing pain, in finding one’s heart glow with the hope that one is pleasing God.”

“Shall I feel that pleasure?”

“Often and often, I have no doubt,—every time that you can willingly give up your wish to be a soldier or a sailor, or anything else that you have set your mind upon, if you can smile to yourself, and say that you will be content at home. Well, I don’t expect it of you yet. I dare say it was long a bitter thing to Beethoven to see hundreds of people in raptures with his music, when he could not hear a note of it. And Huber”

“But did Beethoven get to smile?”

“If he did, he was happier than all the fine music in the world could have made him.”

“I wonder,—oh, I wonder if I ever shall feel so!”

“We will pray to God that you may. Shall we ask him now?”

Hugh clasped his hands. His mother kneeled beside the bed, and in a very few words prayed that Hugh might be able to bear his misfortune well, and that his friends might give him such help and comfort as God should approve.—“*The Crofton Boys*,” Martineau.

Every act of faith in God increases our faith in him. To him who hath shall be given. He who waits on the Lord will renew his strength. We do not increase our faith by argument, but by exercise. As life advances, our faith ought to deepen and strengthen.—J. F. C.

BOOK CLUB: SUPPLEMENT.

Mrs. W. F. James, Bibb, Comanche County, Texas, writes that she is to remove from Bibb about January 1. The library for the benefit of that neighborhood she will leave in the charge of a committee, whose address will be given as soon as we receive it. About sixty bound volumes have been collected for this library, besides paper books.

Mrs. A. C. Earle, Marengo, Ohio, writes: "I received a few numbers of the *Household* and other papers and one dear sister sends me *Ladies' Home Journal*. I do not want to ask for reading that others might need more than I; but, if any one could send me 'Ben-Hur' or any other of Lew Wallace's books, especially 'The Fair God,' I would be so grateful. I love good reading of any kind, by which I mean the higher class of literature."

Mrs. Belle Blackey, Pelican Rapids, Minnesota, would be very thankful for a Teacher's Bible or a Commentary. She would like a Sunday newspaper or pictorial papers of any kind. She has been trying for two years to get the *Housewife*, but in vain.

Mrs. W. N. Hart, 46 Shamrock Street, (West) Glasgow, Scotland, would like the "Dream Child" by Florence Huntley, "Red Bank" by M. L. Cowles, "Son of Man" by Celeste Root Lang.

Mrs. John Morgan, Lacombe, Alberta, Canada (formerly Dunlor, Washington), writes to us that she would be glad to hear from any of her old correspondents. Since her removal to Canada she has had no letters, and misses them very much. She says: "I thought I was lonesome in Washington, but I did not know anything about it there. I haven't seen a woman for two months now. There are no neighbors here, no school within fourteen miles, no church within nine miles; and winter is here in all its glory. I wonder if any one will send me the *Cheerful Letter* until I get money to take it. I have not seen a number since May."

(Mrs. Morgan has a large family of children of all ages, and would be glad of papers and reading for them. The *Cheerful Letter* will be sent to her.)

May I recommend Adelaide Procter's poems as a particularly good gift for shut-ins and thorn-bearers? I wonder that poetry is not offered oftener. A book of prose wearies after one or two readings, but a good poem can be read and reread. If it is learned by heart, so much the better. It can be repeated to one's self and others in weary hours, when reading would be a burden. I would also recommend "Magna Charta Stories" (Lothrop & Co., Boston) as particularly good for young people living in places distant from schools and libraries. In noticing Lynde Palmer's books, I hope mention will be made of two books which I read with delight as a child, and have reread several times since,—“Helps over Hard Places” and “Pleasant Paths for Little Feet.” I wish some one would offer “Our Legacy,” published by the Unitarian Association, 25 Beacon Street. It is published in paper covers for 15 cents. I wish I could say “Kindling Thoughts,” by Elizabeth Channing; but that is so expensive (\$1.50) perhaps no one would care to make a standing offer of it. I have a pocket Bible which is somewhat worn, in which the proper names are divided into syllables and accented. I would like to exchange it for a plain Bible in large print, not too heavy to hold in the hand, the print about as large as the large type in *The Cheerful Letter*. Address “C. L. E.,” Box 775, Norwood, Mass.

Mrs. Mary David, Huntley, Nebraska, asks for a Fourth Reader for her children. She has not received any book for children. They would like the *Pansy*, the *Chatterbox*, or any good papers.

Mrs. M. A. Dickerman, Barnes, Washington County, Kansas (care A. Ballard), writes: "I have not received 'Hymns of the Ages' (2d Series), but would be glad to do so. I very much desire Wood's 'Natural History.' I pass along such good reading matter as comes to me."

Miss Sarah Hunt, Box 151, Marietta, Georgia, would like to receive, when read, the *Century Magazine* containing the life of Napoleon.

Mrs. Jennie L. Penley, South Paris, Maine, writes that her little girl, Marjorie, has received six numbers of *Every Other*

Sunday: no other reading. She would like books, papers, or a magazine like the *Wide Awake*, which would be sent on to some one after reading.

Mrs. O. R. Tyler, Applegate, Michigan, has received the "Old Testament," but not the "New." She would like a copy of the "New Testament" in good type. There is no other reading that she cares for at present.

Mrs. M. L. Williams, Godwin, North Carolina, would like to receive "The Prince of India."

Mrs. Lizzie Colby, West Levant, Maine, has received some novels, but prefers Sunday-school books.

Mrs. Martha Hartman, Olympia, Washington, would like "Little Women," "Little Men," or any of Louisa Alcott's books, for her daughter, fifteen years old. Her children have received the *Youth's Companion*, and enjoy it very much.

Mrs. Minnie Perkins, Olympia, Washington, likes especially, good books for children, anything with lots of pictures. She is obliged to leave them at home while she goes away to work. She has received some *Youth's Companions* and a few novels.

Mrs. Alice Bell, Linden, Oklahoma, writes, "Would the dear sisters be so kind as to send me some nice, interesting books and papers? Or would any one send me a box of sea-shells, anything that would interest and help to while away the long, lonely hours of an invalid?"

(Mrs. Bell asked that we should all think of her on Christmas; but, as her letter was written December 14, and reached us about a week later, we could not print this request in time. Our December number had been out two weeks. Will Mrs. Bell please notice in future that her requests are to be sent to the Book Club, not to the editor.)

Miss Louisa David, Huntley, Nebraska, has received no books yet.

Mrs. James A. Tyner, 916 North Ninth Street, Lincoln, Nebraska, would like to receive books of good standard poetry. She is reading the "Lady of the Lake" to her little boy.

Mrs. T. C. Edwards, Bloomfield, Sonoma County, California, asks for "Little Lord Fauntleroy" (illustrated, if possible) and "Mother Goose," story of "Cock Robin," etc., for a little boy four years old. She has not received *Cheerful Letter* for December, and would like to have the paper continued.

Mrs. Helen Finnie, Olympia, Washington, would like good reading for her son, Clinton, fifteen years old, and for Daisy, her little girl of five years old.

Mrs. Ida Latson, Olympia, Washington, asks for the *Unitarian* and the *Christian Register* soon after they come out.

The editor calls attention of friends and correspondents to an important point. Every day she receives letters containing requests for reading, which should have gone to Mrs. Hallett, the secretary of the Book Club. (The only requests for books which should be sent to Miss Clarke are for books which *she herself offers*.) Hitherto Miss Clarke has sent the notes with requests for books to Mrs. Hallett, or kept them until the next number of the paper was sent to the publisher, and added them. But the increasing number of correspondents will soon make this added labor impossible; and those who do not read the directions printed in each number of the paper for the convenience of readers must not be surprised if their requests do not appear. On the last page of *The Cheerful Letter*, as well as under the heading "Book Club," this direction is repeated.

The increase of correspondence also obliges us to ask that those of our friends who write to our Book Club secretary, offering a book in answer to a request, would kindly remember to enclose a stamp or postal for reply.

Offers of the *New World*, after reading, would be very acceptable, as several correspondents have asked for it.

The editor would be grateful to any one who can send her an early number of the *Christian Examiner* containing an article on "Robert Hall." It was printed in 1833, and may still be lying in some old garret.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on the first Friday in February at 25 Beacon Street at 10.30 A.M.

Our Book Club department has grown so large that we shall ask of all who, in the future, write to us for books, to send the name of some minister, as a reference; when possible, the minister of the church to which they belong.

Want of space obliges us to decline offers of original verses.

We frequently receive letters asking for pecuniary aid or its equivalent. To give such help as this is out of our power, and would alter the character of our society. In future, when such appeals are made to us, we shall endeavor to send the address of the writer to some one living in the same town, as a personal visit is the best means of meeting cases of actual necessity.

Please observe that our Treasurer's address is changed from Linden Place, Brookline, to No. 53 Linden Street, Brookline.

If you receive requests for money, it is best not to respond, but to send the name of the person who asks to Miss Langmaid or Miss Clarke.

We should be very glad to have some of our correspondents occasionally respond to requests, as well as offer books. Many of our shut-ins are too late to receive the book for which they ask.

Will our correspondents remember that we cannot promise to print letters written on both sides of the paper, nor those written in pencil. All such letters must be copied before being printed, and we cannot undertake to do this.

There is a fifty cent edition of Harriet Martineau's exquisite little story of "Crofton Boys." It is sold by W. B. Clarke, Boston. Very good books are to be obtained at De Wolfe & Fiske's in twenty-five cent editions.

The secretary of the Book Club asks that those who send books to correspondents would be kind enough to inform her of what is sent and to whom. If the givers of books are willing to comply with this request, it will assist her materially, and save her much trouble. If, for instance, you see a request for reading in *The Cheerful Letter*, and begin a correspondence with the writer, and send her books or even boxes of books, Mrs. Hallett has no means of knowing this, unless you inform her; and the next writer may receive no answer. Yet she cannot tell which of the two to recommend. If Mrs. Smith receives fifty books in six months, and Mrs. Jones only two, Mrs. Hallett would rather recommend Mrs. Jones to those who offer books; but, unless givers will help us by sending a report, many of those who need books will remain unsupplied, especially those who are too scrupulous to repeat their request.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 25 Beacon Street, Boston, Mass., or 53 Linden Street, Brookline, Mass.

EDITOR OF "CHEERFUL LETTER," —Miss L. Freeman Clarke, Jamaica Plain, Mass.

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Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.